Milestones of togetherness

"We must learn to rejoice in the many blessings we now have without brooding over those that are temporarily withheld from us. What we do not have must not be allowed to spoil what we do have."

- Elijah and Alta Chipman

Married 70 years ago on Nov. 28, 1923, in Provo, Utah, and later sealed in the Salt Lake Temple. Lived all their married lives in American Fork where he was a sheep rancher, feed store operator, and clerk/treasurer of the Alpine School District. He served as bishop, stake financial clerk, and with his wife, stake missionary. She served as ward Relief Society president and in the Primary. Members of the American Fork 27th Ward. Parents of four children, they have 20 grandchildren and 33 great-grandchildren.



Alta and Elijah Chipman

CHURCH NEWS . WEEK ENDING NOVEMBER 27, 1993-7

Editor's note: The Church News will honor couples married 70 years, or on successive years those who have not been honored previously, and those who have been married 75 or more years, information and a clear photo must be sent at least three weeks before the couple's anniversary to Church News, P.O. Box 1257, Salt Lake City, Utah 84110, illustration by Deseret News artist Reed McGregor.

Oel Chipmen

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Guaranteed delivery: Your newspaper City zone coule"... Rural or motor roule"... Mail, in USA One Year City zone That attitude has begun to sof-Instead of damaging the culture, ten, McCown observed.

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Newepapers. Second class postage paid provo, utah. USPS 143-060, Postmast Send address changes to: The Daily Hentl p.O. Box 717, Provo, Utah 84503-0717 the 1960s, and moved to Orem in the 1970s, said there was a siege the 1970s and there was a siege mentality among natives, looking the interaction with other groups.

McCown, who attended BYU in at infuences from outside the val-

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said. But the shift is not a sign that the dominant LDS culture is being deninant LDS culture is being deninant LDS culture is being deninant LDS culture is being it is an adaptation that is bringing it more but Harold McCown, an Orem is beinging it more in the culture is bringing it more in the culture is bringing it more in the culture is bringing it more in the culture in the culture is bringing it more in the culture in the culture is bringing it more in the culture in the cult

IBUPROFEI VITAMINS 100 CL. BUT 1 Set 1 VITAMINS

Established August 1, 1873. Publisher. Monday through Friday evening: Satt

charity and compassion to the entire community and not just to the faithful. non-LDS people will only serve to expand the LDS philosophy of McCown said the interaction with

in harmony with the national cul- resident, sees the culture becoming ley and church as bad.

mission of proclaiming the gospel.

"I think the true purpose of
"I think the true for advinely
Mormon culture, if it is divinely
inspired, is to be a light to the
inspired, is a greater opportunity,
world. It is a greater opportunity,
and a greater danger, we have been opportunity to fulfil the church's

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members living in Utah with the But the number of non-LDS people coming to the area because of the economics, provides church culture. The booming economy tends to focus people's attitudes more toward financial success than blessing and a curse for the LDS ville, sees the situation as both spiritual progress. Today, despite comments on talk radio that the state's liquor

nces are bringing a culture developed from living in more diverse "That's the sort of thing you would expect. The adaptation is mutual," England said. ments about the migration being mostly returning Mormons, Engcommunities. Richard Edmiston, of Springland said that is true but the retur-Responding to Bradford's state-

a result of being exposed to church members, as well as LDS people who leave the church for similar There are the non-LDS people who convert to the LDS Church as Also, many fit the basic demo-graphics of the Provo/Orem area; college-educated and conservative in their politics. side the state also would create a shift in ethics and values, with the culture becoming more permis-The intermixing of Utah Mormons and non-Mormons from out-

LDS people are coming because of the strong belief in family values and low crime rate fostered by the England said many of the nonwith some of the outsiders adapting themselves to the local culture. The study showed the decisions and actions of government and community groups shifting more toward a secular orientation, rath-

England said.

er than based on religious beliefs.

But it is also a two-way street, "We expected the people to be-come more secular and more tolerant of people from the outside,

(Continued from Page A1)

GULTURE

Utah County

ween Descret Industries and the spirit logal food kitchens." England the spirit logal food kitchens." inations. There is cooperation be-

ed a greater air of tolerance within the LDS Church toward other reli-"There is an increase in cooperation between the religious denom-England said the shift has creatthan 3.2 percent alcohol. gious groups.

beverages that contain no more grocery stores can sell alcoholic loosened up, relatively. The state ses to purchase hard liquor and laws are draconian, the rules have liquor stores do not require licen-

"Not too long ago, you could only obtain liquor in the state liq-only obtain liquor in the state liq-uor stores." England said, and then only after purchasing a license

a more secular-thinking society has been the changes in the state's gudy seven years ago in anticipa-tion of the proposed Seven Peaks ski resort, the projected changes One example of the shift toward had taken place and showed signs ... When England revisited the of continuing.

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